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slaveholding States of an equal participation
in the territories acquired equally by their
blood and treasure,) is an unjust and insult-
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cannot, without political degradation, submit;
and to which this Convention, represent-
ing the feelings and opinions of the people of
Mississippi, solemnly declare they will not
submit.

6. That the passage, by Con-

gress, of any other law abolishing Slavery in

the District of Columbia, by the Congress of

the United States, would, or, in fact, be such a

breach of the federal compact, as, in that

event, will make it the duty of the right,

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and slaves to new territories of the United

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card the guarantees of the Constitution,
and to abate the subject of Slavery, both in
Congress, and in the State legislatures, and to
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1st Article of the Southern members of
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that a Convention of the slaveholding States

should be held at the City of Tennessee, on the

1st MONDAY in JUNE next, to de-

termine what steps are to be taken to resist

the aggressions; and that this Convention

do appoint twelve Delegates and twelve Al-

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to attend such Convention, and that the other

slaveholding States be invited to appoint

Delegates, agreeably to the same ratio as

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9. That in the language of an eminent

Modern writer and patriot—"The

South in African service exist not only

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Constitution was rather sanctioned by them

than by the Constitution. Had not that

instrument admitted the sovereignty of those

rights, it never would have been itself admitt-

ed by the South. It bowed in deference to

The Anti-Slavery Bungle.

"NO UNION WITH SLAVEHOLDERS."

JAMES BAINABY, Publishing Agent.

OLIVER JOHNSON, Editor.

VOL. 5--NO. 12.

SALEM, COLUMBIANA CO., OHIO, DECEMBER 1, 1849.

WHOLE NO. 220.

THE ANTI-SLAVERY BUGLE,
PUBLISHED EVERY SATURDAY, AT
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TERMS.

\$1.50 per annum, if paid within the first six
months of the subscriber's year.

If paid before three months of the year has
expired, a deduction of twenty-five cents will
be made, reducing the price to \$1.25.

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deducted, making the subscription but \$1.

To every person wishing to examine the char-
acter of the paper, it will be furnished six
months, or fifty-cent value, to all others,
sixty-five cents will be charged.

No legal claim can be made to those terms.

10. That we recommend to the Legislature
of this State, that at its next session, a
law be enacted, making it the duty of the
Governor of the State, by proclamation, to call
a general Convention of the State, and to issue
writs of election based upon the ratio
of representation in the Legislature, upon
the passage, by Congress, of the "Wilmett
Proviso," or any law abolishing Slavery in
the District of Columbia, or prohibiting the
slave trade between the States, to take into
consideration the act of aggression, and the
mode and manner of redress.

11. That a committee of six be chosen by
the Convention to prepare an address to the
people of the slaveholding States.

We find in our Southern exchanges the
Report of a State Convention held at Jack-
son, Mississippi, on the 1st of October, called
to consider the present aspect of the Slave-
ry question, and the attitude it becomes the
Southern States to assume at the ap-
proaching crisis in the history of their pecu-
liar institution. The Convention, says a
South Carolina paper, was very large, and
made up of the most respectable portion of
the citizens of Mississippi. It seems, never-
theless, that only thirty out of the sixty of the
delegates were regular, and even these
were, after all, altogether harmonious in their
views. The majority of the Business
Committee, moreover, reported the follow-
ing Resolution, which the Convention reject-
ed:

5. That the right to organize States in the
territories of the United States, is limited to
the citizens of the United States, and that the
attempt now in progress by the present occu-
pants of California—most of whom are
Mexicans, Indians, negroes, and renegades
from every European country—to take a
Constitution and Government without taking
the oath of allegiance to the United States;
without any intention of becoming permanent
citizens of the country; and without that
territorial pupillage through which our
territories, they say, have the right to regis-
ter, establish or propagate it, is they may se-
curely judge expedient; and that all attempts,
on the part of Congress, or others, to interfere
with this subject, either directly or indirectly,
are in violation of the Constitution,
and the rights and safety of the South, and ought to be resisted by such
means as a Convention of the Southern
States may deem advisable.

1. Resolved, That we continue to enter-
tain a distinct and established statement to
the world, that we desire to have it as it was
when we began, and not as an engine of oppression.
That the institution of Slavery in the
United States is fit, by the Constitution,
to become a part of its organic pol-
ity; and, that, in the event of its being
abolished, it will be replaced by a
more perfect, and, in every way, a
better system. It is the right
of the slaveholding States, to take care of
their own safety, as to treat the non-slave-
holding States as enemies to the slaveholding
States and their domestic insurrections.

2. That Congress has no power to pass
any law abolishing Slavery in the District of
Columbia, or to prohibit the slave trade be-
tween the several States, or to prohibit the
admission of Slavery into the territories of
the United States; and that the passage by
Congress of any such Law, would not only
be a dangerous violation of the Constitution,
but would afford evidence of a fixed and de-
liberate design, on the part of that body, to
interfere with the institutions of Slavery in
the States.

3. That we regard the passage, by Con-
gress, of the "Wilmett Proviso," (which
would, in effect, deprive the citizens of the
slaveholding States of an equal participation
in the territories acquired equally by their
blood and treasure,) is an unjust and insult-
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From Burritt's Christian Citizen.
Brotherhood.

"Coming events cast their shadows before
them," said one, with such truthfulness and
fidelity as to raise the observation to the first
rank of established axioms. According to
this order of things, we have the shadow
first, then the reality. But there are some
events, which have and are to come, which
deserve a better figure to illustrate their
advantage, than *shadows*. There are obscurity
and eclipse, and other sombre and uncertain con-
ditions involved in that term. True, there
cannot be a shadow without a substance; and
although the first may be elongated far be-
yond the sight of the latter, still we may be-
assured that they are as insipid as sun-
beams and their source. But a sunbeam is
not a *shadow* of the sun; and in that we have
the extent to which allegory is due to the
State, when its requirements, as in the case
of laws entailing slavery, are manifestly
found in injustice. We answer this ques-
tion, without scruple, by saying that it is the
duty of the people of the United States to
submit to the laws of the land, in their rec-
ognition and support of slavery, so far, and
only so far, as the *integrity* and *peace* of the
State require such submission."

"Brotherhood!! That word is not the shadow,
but the light of the good time coming." It is
soiled with an idea which shall one day expand
into a perpetual and universal condition. It is becoming the banner
word of the peoples of the earth. There is
a gospel in it, which carries hope and glad-
ness into the hearts of the toiling masses.—
Even if the shadow were dauberous bonds with
a meaning which makes his bosom beat
with new expectations. It is carrying its
idea into all the continents and islands
of the Anglo-Saxon race, and into the lan-
guages of the other tribes of men.

"Brotherhood!! The man, woman, or child
that drops that word upon the ear of the
community, or writes it legibly where it may be
read, does something to make it a lie—its
breath and pulse. That ray has to do, as
well as to see; to warn, as well as to light
the earth. So in the moral world—great
thoughts are not the shadows of great acts,
but the very life-spirit of those acts; they are
not presentiments or premonitions, but the
real vitalities of that which is to come.

Every grand enterprise of philanthropy
which has blessed the world, lived and moved
and had its being, perhaps for years, in a
thought, in "the one idea" of one man.—
There were light

THE ANTI-SLAVERY BUGLE.

From the National Era.
California Free!

Never did we pen a sentence more exultingly than that which embodies the great feature of the news from California yesterday. **CALIFORNIA IS FREE**, beyond cavil—she has framed her Constitution, and by an unanimous vote provided therein that “*Neither Slavery nor Involuntary Servitude, except for the Punishment of Crime, shall ever be tolerated in this State.*” All this is in precise accordance with our expectations, our advices, our assurances, for months past.—*New York Tribune.*

Why should the Tribune rejoice so much that California has *expressly prohibited slavery?* Was it not indifferent, a few weeks since, on this point? Was it not seeking to prepare the Whig party for an abandonment of the ground of *positive prohibition*, and for an assent to the admission of California with a Constitution silent on the Slavery question? Did it not write:

“California and Deseret will come into the Union, no matter whether this year or next, *no matter even if without express prohibition of Slavery in their Constitutions*—as Free States, with no law authorizing one man to hold another as his chattel, and with no shadow of probability that such a law can ever be enacted?”

When it knew that in this country slaveholders claimed to carry slavery wherever there was no positive law against it? Why this extra shout of triumph on the part of the Tribune over the express prohibition of slavery by the Californian Constitution, if no prohibition would have answered just as well? Most fortunate is it for the cause of Freedom in our Pacific empire, that its Constitution was formed before the people there could know of the change of position in the Tribune and the party it represents. Had there been a telegraph to carry this intelligence to California before the adoption of the express interdict against slavery, the probability is that it never would have been adopted. For, anxious as the people there are to obtain a recognized Government, could they have been assured of the support of the Northern members of Congress, for a Constitution silent on the Slavery question, it is hardly probable that they would have inserted any provision that could hazard the support of the Southern.

“There never was any serious danger that such a population as has been suddenly attracted to California, together with such as was found there by our people, would ever deliberately establish and legalize slavery.”

No thanks to time-serving politicians in this country. The result is mainly to be attributed to the Anti-Slavery and Free Soil movements. The Abolitionists for many years had been plying the public mind with arguments and facts calculated to awaken its sensibilities on the subject of slavery, so that the moment it became manifest that a vast extent of new territory was to be acquired, with the design, ill-concealed, of finding new fields for slavery, the sudden introduction of the Wilmot Proviso sent a thrill through the heart of the People. That was a movement which gave utterance, in a practical form, to the deep-seated convictions of their understanding. From that hour, the agitation of the question spread these convictions among the most indifferent, and, as if Providence were determined to co-operate with an agitation, which had for its object the consecration of the New Territories to freedom, instead of a region that had lain hidden for centuries, were suddenly revealed, attracting to our Pacific coast, in the course of a few months, a population that would, at another time, have been as many years congegating there; and this population, too, from the free States of the Union, which, at the moment, were all alive with Anti-Slavery sentiment. Had it not been for the discovery of gold, the Territory would have been slowly settled, and slave-owners would then have stood on equal chance with non-slaveholders; but men encumbered with property, especially with “human chattels,” in the general rush which this discovery occasioned, were fairly distanced by emigrants owing nothing but themselves; so that in the course of a year enough non-slaveholders from the free States, carrying with them the ideas produced by the Free Soil agitation, and the conviction that the people of the North would never consent to the admission of California, except as *free territory*, were settled in that country, to baffle the plot for converting it into a slave market. But, we again ask, would such have been the result, had the views now entertained by the Tribune and its brother Whigs, then prevalent among people of all parties at the North? Never.

It will be observed that we proceed on the assumption that the final action of the Convention in California on the subject of slavery, will conform to its action in Committee of the Whole. This is highly probable, tho’ not certain.

But, let us not deceive ourselves: this question of Slavery in relation to the Territories is by no means settled. We only begin to see the dawning of the day—a day which may yet turn into night.

Were there no other Territory but California—were its boundary distinct, its area of reasonable extent, we should entertain no doubt of its easy admission as a State, with a slavery-excluding Constitution. The members of Congress from the free States would be united, and perhaps few Senators and Representatives from the South would far trample under foot their favorite doctrine of State rights, as to vote against it.

The question, however, will not be presented in this simple form. California comprises an area of 448,000 square miles: what shall be the boundaries of the new State? At the latest dates, the Convention had not settled the question. Deseret in her Constitution strikes out a boundary which gives her a part on the Pacific, and nearly three-fourths of the present Territory of California. In examining the various projects of boundary, submitted in the California Convention, we find none that proposes to take less for the new State than half of the territory, and the entire Pacific coast. We presume the Territory of Deseret will be carefully excluded from all access to the coast.

Now, the Territorial Government of the latter will be submitted to the same Congress, which will be called on to decide upon the State Government of the former. The one expressly excludes slavery; the other says nothing about it, and thereby virtually tolerates it. It is to be supposed that slaveholders will acquiesce in the admission of a State which, grasping the larger portion of the territory, shuts slavery out of it, without any attempt to extend the boundaries, and

compel the recognition of the Government, of a Territory, which in fact leaves open the door to slavery? It is obvious that the question, so far from being settled, is now so complicated and circumstanced, as to furnish the upholders of slavery an opportunity for enforcing a most dangerous compromise.

Who advised the People of Deseret to form a Territorial, instead of State Constitution? And how happens it, that emigrants as they are from free States, they have studiously omitted any reference to slavery in their new Constitution? Are the opponents of slavery-extension willing to recognize and establish the Territorial Government of Deseret, *without the Province*, because California has prohibited slavery? Have they not hitherto rejected all projects of compromise, and will they now give up one-half or more than half of the Territory of California to slavery, for the sake of saving the other?

It is clear that the whole subject will come up in a new form, under new relations, and in such a way as to threaten a most ruinous compromise. We hope the Tribune, amid its rejoicing, will not overlook the perils which threaten the cause of Freedom.

We add, that the question will be further complicated by the boundary controversy between Texas and New Mexico.—When Mr. Polk ordered Gen. Taylor to the Rio Grande, the whole Whig party, South and North, protested against the act, as an outrage on the soil of Mexico; and during the progress of the war that followed, both wings of this party united in denying the absurd claim of Texas to the country between the Nueces and the Rio Grande.

But the war having resulted in the acquisition of new territories, the Southern wing of the party has undergone a sudden conversion, and now sustains the claim of slaveholding Texas, which, if allowed, swallows up the better portion of free New Mexico.—At least, so we infer from the attitude taken at the last session of Congress on this subject by the Whig representatives from the South. Their policy will doubtless be that of their successors in the next Congress, and we shall see the entire slaveholding delegation standing up for a claim which, if enforced, robs new Mexico of one-half her domain. Some of the citizens of Texas have already pledged themselves to maintain the claim by force, against even Federal authority, and Members of Congress from the slave States, in full view of the fact that the Supreme Court of the United States have just decided a question of boundary between Missouri and Iowa, ridicule the idea of a sovereign State submitting to this tribunal its claim over its own assumed territory! What makes the matter worse, is, that the Democratic party, North as well as South, driven by party necessity to sustain its President, was involved in the support of the Texas claim, although perhaps the majority of them believed it to be untenable.

Here is another question of great difficulty and danger, which will complicate still more formidable the questions just noticed. In the face of these facts, how can any one dream that the great subject which has so long agitated the American People, is disposed of? Politicians, anxious to keep peace in their respective parties, or to suppress all movements calculated to disturb or embarrass the Administration, may try to soothe the public with this agreeable illusion, but no honest or intelligent man will be imposed upon.

From the Pleasure Boat. Slavery is a Violation of Rights.

How selfish, how inhumane, how utterly destitute of mercy and right principles must be that individual, community or nation, that can admit the right of man to claim property in the flesh and blood, and sinews and bones of his fellow man, or to exact the fruits of his labor without returning ample compensation! Who gave our fathers the right to visit a distant land, capture and ensnare their equal brothers, sell them in the shambles like brutes, or chain them down to a life of toil, and live sumptuously on the productions of their unrequited labors? Who gave the people of this generation the right to hold in bondage the children of those whom their fathers stole? Who gave the government of this nation the right and power to sanction in law of such diabolical doings, to let the nation’s jails for slave pens, and permit government officers to become bloodhounds to hunt down such as dare escape from outrageous wrongs? Who gave the right? Can any answer? Think ye who lend your influence to support the government of this nation,—who gave you the right to aid in such gigantic wrongs? If you cannot answer these questions to the satisfaction of your own consciences, if you cannot produce permits from the God of nature, sanctions from the throne of eternal right, thus to bind, rob and sell your weaker brothers, ye are verily guilty of their blood. I can hardly restrain expressions of deep, soul-stirring abhorrence when I reflect that in this nation of high professions and loud boastings of all that is holy, the right of man to oppress his fellow-man is for a moment admitted. Slavery is a horrid stain on the national character; her jails are the shambles where human flesh-mongers sell their Christian brothers and sisters to the highest bidder! her churches are brothels, where priests and laymen glut their lusts on their helpless victims, and still hold their standing as pious, humble, pure-hearted Christians; and all, in every section of the nation who lend their influence to support a government that permits slavery, are guilty of aiding in all manner of abominable sins that ever disgraced the earth. I know this is severe, but I know equally well that it is not severer than the truth. I verily believe that if all who read this paper could see the monstrous injustice of slavery as I see it, they would be torn limb from limb before they would move a finger to support a government that not only permits, but even sanctions and protects it; they would be torn in pieces with red hot pincers before they would hold a standing in any church whose members are permitted to the master of a hundred slaves.”

The Rev. Gentleman seems to have forgotten the poor folks, this appeal has always been to the poor folks, and always will be.

It is asked why the free laborer at present is not voting against the slaveholder?—The answer is at hand—the free laborer is in a hopeless minority. Give to him a hope of success, and you will find him with the new allies which disunion will give to him. Did not a very faint hope of success in 1832 draw out an alarming abolition vote in Virginia? Did not the great slaveholding county of Albemarle sustain at the polls one of its Representatives who led the abolition movement? When asked how he came to be returned, his characteristic reply was, “I appealed to the poor folks.” This appeal has always been to the poor folks, and always will be.

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THE ANTI-SLAVERY BUGLE.

Poetry.

The Magnetic Telegraph.

BY JAMES O. LYONS, LL. D.

Along the smooth and slender wires,
The sleepless heralds run,
Fast as the clear and living rays
Go streaming from the sun.
No peals or flashes, heard or seen,
Their wondrous flight betray;
And yet their words are plainly felt,
In cities far away.

Nor summer's heat, nor winter's chill,
Can check their rapid course;
They meet unmoved the fierce wind's rage,
The rough wave's sweeping force;
In the long night of rain and wrath,
As in the blaze of day,
They rush, with news of weal or woe,
To thousands far away.

But, faster still than tidings borne
On that electric cord,
Rise the pure thoughts of him who loves
The Christian's life and Lord,—
Of him who taught, in smiles and tears,
With fervent lips to pray,
Maintains high converse here on earth
With bright worlds far away.

A LESSON.

BY SAMUEL GASQUINE.

On! list ye heartless thousands,
A lowly lesson learn;
All ye who think temptation
Your feet could never turn;
All ye who shout out "Guilty"
Upon the felon's head,
And banish him forever,
Soon as the word is said:

Come, pause a little moment,
Ere ye shout again—
Think not alone of human guilt,
But think of human pain;
Stay, those wicked feelings
That in your bosoms burn,
And even from a lowly song,
A lofty lesson learn.

Learn that the guilty convict
Was once a little child,
Who found his only happiness
Whene'er his mother smiled;
Learn that his infant prattle
Might have a gentle tone—
Ay, gentle as the children's
Ye fondly call your own!

Learn, too, how soon the stripling,
Of parent was bereft,
Upon a strange and savage shore—
A little outcast left;
And, wonder not if guilty ones
Soon made his footstep roan—
Oh! rather would the wonder be
If they had stayed at home.

Then while ye hear his sentence
To punishment for years,
From home aile and humankind,
Scorn not his tardy tears;
But learn the holy lesson,
E'en while your laws avenge,
The end of human punishment,—
Reform and not revenge!

Albany, 1849.

The Lesson of the Pine.

I go to the ridge in the forest,
Which I haunted in days gone by,
But thou, oh Memory, pourest,
No magical drops in mine eye;
Nor the gleam of the secret restorer
That haspaled from the woodland and sky;

A presence more sad and sober
Invests the rock and the tree,
And the aureole of October
Lights the maples, but darkens me.

Thou pine in the distance,
That standest through sun and rain,
Meeting with graceful persistence,
With a graceful but sturdy resistance,

The storm's direst wrench and strain,
No thought of thy past existence
Brings thee pain;

Right for the zenith deadling,
Patient of heat and cold,
These arms to the influence spreading
Of the heavens, just from of old;

Thou only askest the more,
Unregretful thine old leaves shedding
That fringed thee with music before,
And the deeper thy tough roots imbedding

In the grace and the beauty of yore;
Thou say'st not, "Alas, I am older,"

The green of last season is over!
But looser, hopefuller, bolder,

Conquer'st broader horizons each year.

J. A. L.

Truth.

He who has the Truth and keeps it,
Keeps what not to him belongs,
But performs a selfish action,
That a fellow mortal wrongs.

He who seeks the truth and trembles
At the dangers he must brave,
Is not fit to be a freeman—
He, at best, is but a slave.

He who hears the Truth and places
Its high promptings under ban,
Tend may boast of all that's manly,
But can never be a MAN.

Miscellaneous.

For the Anti-Slavery Bugle.

The Conflict of Truth.

BY JAMES.

Millions by millions multiplied have dwelt upon the earth, and all, like an endless tide, have moved onward to the dark and dreary abyss of the grave, to populate the sleeping nations of the long-forgotten dead. Countless generations have arisen, each in their turn, to witness for while the strife of elements, both in the moral and physical world, and then to pass away and be forgotten, as the dew-drop which sparkles in the light of the morning sun, or the cloud which for a moment gently floats upon the evening breeze then fades forever from the sight.

Two principles have ever been at war within the moral universe. One pure and holy as the fount of life, which flows out from the throne of God—the talisman which guides the human race to glory, honor and felicity. The other full of darkness and of evil—the author of all wretchedness and misery. The one is Truth—the other Error.

Their strife in every age has been one full of bitterness;—their conflict wild and fearful has shaken the moral universe from centre to circumference,—excited the boisterous waves of human passion, and like a devastating tide swept o'er the empire of the mind.

People of every nation, kindred and clime, have deemed some system true, and contended against everything opposing it with an unyielding perseverance.

The Pagan in his blindness,—his mind enveloped in the dreary gloom,—his soul's swift pinions fettered by the icy chains of ignorance, bows down before his idol and worships at its shrine with the warmest devotion. For it, he sacrifices life and fortune; for it, he sunderes every tie which binds congenital spirits, and in his zeal he offers on the altars of his god the offspring of his body—spares not his prattling boy—his smiling daughter, but yields them up as victims to the all-devouring elements, to appear the dreaded anger of his deity. The Persian, schooled in customs handed down from every ages, in manners, laws and institutions venerated by his sires, with reverence reads the Zendavesta; and failing down before the sun—before the fires lit upon a thousand hills, pours out his heart in adoration. The Chinese, separated from the rest of humankind by most peculiar manners, customs and institutions, gives heed to laws long written on the records of his country, and venerates the memory of Confucius. And although covered by the clouds of mental and moral darkness, yet he contends as earnestly for what he deems the truth as does the man upon whose soul the Sun of Truth has shone in all its splendor. The musulmen, wherever found—upon the fertile fields of Asia, the birth-place of our race—upon the searching sands of Africa, where the Simeon and Sirocco scatter death and destruction abroad; or, amid the hills and valleys of Europe, the land of the noble, the brave—he still contends with fire and sword against his prophet's enemies, and wages an eternal warfare against the enemies of the Koran.

But turning from the darkness of Paganism,—from the writings of Zoroaster,—from the statutes of Confucius,—and the Koran of Mahomet,—we behold a brighter picture, a lamp whose heavenly lustre the long, dark night of ages has not dimmed—a meteor grown brighter through the lapse of time; no fabled system to allure and to deceive—no system tainted by the breath of error and corruption, but Truth itself in all its purity sent down to bless our fallen race—a record undecayed amid the wreck of earthly glory, grandeur and magnificence—the guiding star of human destiny.—THE HOLY BIBLE.

Truth hath arisen once in other days, clothed in the garb of science, it shone with splendor o'er benighted minds, and shed its hallowed radiance far and wide. Man in his Maker's image made already felt within his soul, its holy influence, and was fast rising in the scale of intellectual greatness, emerging from the deep gloom of mental darkness, and beginning to clothe himself with the garments of immortality. Then, too, a messenger came from on high, proclaiming peace on earth and good will toward men. He was a meek, an humble one come from his father's tomb to save a guilty fallen world. Then seeds of holiness and purity were sown on earth; they germinated, grew, and for a while with vigor bloomed; and heaven-born Truth shed far abroad a hallowed radiance. But, alas! the clouds of error rose; and as the shades of night came stealing o'er the earth, so clouds of mental darkness and corruption overspread her fairest fields, and plunged the human mind in dark, impenetrable gloom. Thus having shone in peerless splendor for a time, and glittered like a star upon the brow of moral night, the torch of science was extinguished, and darkness sat upon the empire of the mind. Truth could not slumber. That holy principle was not destined to be covered by the dreary pall of oblivion. It struggled on, and contended with error and corruption through the ages of moral and mental darkness which enveloped the earth, and on the bright morning of the sixteenth century, broke forth with a splendor never to be quenched. Still, still it lives, and with its glory fills the earth. Beneath its hallowed

influence peace, purity and every high, nobling virtue blooms; and human energy is not so closely fettered by error's galling chains. Yes! now the star of Truth sheds over the gloom of error's night, a radiance pure and holy as the light of Heaven. Its sweet effulgence must—it will in time regenerate our race. But did I say that error, the antipode of Truth, had vanished from the earth? Ah, no! It struggles yet for life as fearfully as ever. Its foul polluting touch is marked on every sacred object here. With cunning subtlety it has entered the house of the law-giver; it has perverted the judge; it has corrupted the opinions of the sage and the philosopher; it has polluted the streams and the fountain of earthly knowledge, and embittered the waters of human bliss; its influence has been felt by all classes of mankind; it has defiled the sanctum of the student, nor less hath it entered the sanctuary of our God; it has cast its unholy stain upon the garments of the priest-hood; it has led the minister of heaven away from the altars of the living God—caused him to sacrifice at the shrine of human vanity—forsakes the ordinances of Heaven, and teach for doctrines the commandments of men; it has defiled the atmosphere of moral purity—blasted the bud of human happiness, and changed our earth from a blooming Eden to a world of sorrow, wretchedness and woes. In short, it has cast our race down from the portals of Heaven, and deformed the high and holy image of the deity instamped on every child of immortality.

The conflict wages still. Yet upon the page of inspiration there is cheering promise given, that Truth shall triumph ever.

And it needs not the vision of a prophet to behold in the dim and shadowy distance of the future, its lofty temple filled with votaries from every clime—its day-star beaming with a mild effulgence over every people,—and its crystal waters trickling from every hillside, purring through every valley, purifying the hearts and affections of the countless millions, who shall inhabit Christendom, and rendering earth a paradise.

Alexander and the Africans.

Alexander, the conqueror of the world, in one of his expeditions came into Macedonia, situated in an obscure corner of Africa. The inhabitants dwelt in humble cottages, and were neither versed in the arts of war, nor yet subject to a conqueror. On the arrival of Alexander, he was conducted to the dwelling of the chief, who placed before him dates, figs, and apples of pure gold.

"Do you eat gold here?" said Alexander.

"You being able, as I suppose," replied the chief, "to obtain provisions in your own country, for what except this have you come hither?"

"It is not for your gold that I have come," replied Alexander, "but to become better acquainted with the customs of your people."

"Since this is the case, then," added the chief, "tarry here as long as thou wilt."

During this colloquy, two citizens came for judgment.

"I purchased of this man a piece of land, and turning up the soil, I discovered a valuable treasure contained therein, yet this man refuses to receive it again."

Then the other replied:

"I am as conscientious in this matter as my neighbor. I sold him the field with all that was therein concealed. Therefore the treasure is his own."

The judge then repeated their words, that he might be sure he understood the meaning of each correctly, and after a little reflection, thus spoke:

"You," said he, addressing the first, "have a son—have you not?"

"I have," replied he.

"And you," said he to the other, "a daughter?"

"Yes."

"Well, then, the son shall marry the daughter, and the treasure shall be the marriage portion."

Alexander seemed perplexed.

"Is my sentence unjust?" said the chief.

"By no means," said Alexander, "but to me the decision seemed strange and peculiar."

"How then would the affair have been decided in your own country?"

"To speak truly," said Alexander, "we should have detained the two men in prison, and have taken possession of the treasure for the king."

"For the king?" said the other in astonishment. "Does the sun shine in that land?"

"Surely."

"And does it rain there?"

"Yes."

"Are flocks and herds there?"

"Very many."

"It is well then, that the Great Being who rules over all things, should permit the rain to fall upon that land, and the sun to shine there for the sake of these innocent beasts, but you do not deserve it."

A WIFE IN TROUBLE.—Pray tell me, what is the cause of those tears?

"Oh, such a disgrace!"

"What—what is it, my dear? Do not keep me in suspense."

"Why, I have opened one of your letters, supposing it addressed to myself. Certainly it looked more like Mrs. than Mr."

"Is that all? What harm can there be in a wife's opening her husband's letters?"

"No harm in the thing itself. But the contents! Such a disgrace!"

"What! has any one dared to write me a letter unfit to be read by my wife?"

"Oh, no. It is couched in the most gentlemanly, chaste and modest language. But the contents, the contents!"

Here the poor wife buried her face in her handkerchief and commenced sobbing aloud, while the husband eagerly caught up the letter and commenced reading the episode that had been the means of nearly breaking his wife's heart. *It was a bill from the printer for nine years subscription.*

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"Oh, no. It is couched in the most gentlemanly, chaste and modest language. But the contents, the contents!"

Thereupon the husband burst into a hearty laugh, and said, "I am sorry, but you are a fool."

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At the dangers he must brave,

Is not fit to be a freeman—

He, at best, is but a slave.

He who hears the Truth and places

Its high promptings under ban,

Tend may boast of all that's manly,

But can never be a MAN.

October 26, 1849.

Malicious Jesting.

There are few crimes more common than wicked, malicious jesting—turning the physical or mental weaknesses of others into food for mirth. The jester fastens upon his victim with the first dawnings of reason; and will torment an infant with stories of 'raw-head-and-bloody-bones.' The man who wants but eleven heads of a dozen and takes one out of every house into which he goes. 'Old Blucum' in the chimney and horrors manifold are conjured up that the petty witling may be amused by the agony and terror of a child. Is any one nervous the boat in which he is to be rocked, that your practical jester may laugh at the sight which may cause the victim hours, perhaps days of pain or languor. Any weakness of body or mind is a vulnerable point where your witty wit may contrive to insert a sting; and the consequence to others is no matter, provided he gain a laugh. There is no class of men more deserving contempt than practical jesters. They require the most total disregard of self-respect to sustain the character; and we never once read or heard a 'practical joke' that was not contemptible—to too much so to awake a smile. The person who can enjoy a laugh at the expense of another, is one we would never wish to call 'friend.'

Salem, Sept. 8th, 1849.

JOHN C. WHINERY,

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OFFICE AT THE SALEM BOOKSTORE.

All operations in Dentistry performed in the best manner, and all work warranted elegant and durable. Charges reasonable.

Salem, Sept. 8th, 1849.

EARL'S CAST-STEEL HONE & STROP

FOR RAZORS AND SURGICAL INSTRUMENTS.

A sure Remedy for all the Diseases to which the Razors is subject.

This article proves to be superior to any now in use, not only for restoring Razors to their original cutting state, but giving it a finer and smoother edge than any other article now in use. I will just say (notwithstanding facts are stubborn) that within three years past I have met with Razors laid by as useless, supposed to be worn out, others become too soft